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SWUNG TO THE VOID.

Once suddenly, I found myself alone,
Out in the void of a great city, filled
With tremblings and the cry of many fears.
Making escape out of the human deep
I climbed heart-troubled to the leafy hills;
And stretching on a bank above the stream,
I gazed up to the dome of the high boughs,
And wondered over life and life's alarms.
And as I lay there asking for a sign,
I saw a spider flash his filmy ropes
Across the dome; saw, him, with rapturous fall,
Drop on a silver cable to the void,
And hang serenely in the rosy beams
Of sunset—hang all still and unafraid.
And lo, a courage came upon my soul,
With long, long thoughts of this adventurer,
This little dweller in the floorless air,
Held in the peace that folds the earth and stars

—Edwin Markham.

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WHAT ABOUT THE MILLENNIUM AND THE COMING AGAIN OF CHRIST?

In view of world events at the present time, and the frequent reference to certain parts of the Bible which are held by not a few persons to be prophetic, the Editor of The Pacific has been asked to write something about the Millennium and the Second Coming of Christ—to tell what people have believed, are believing, and what in his judgment they should believe with reference thereto.

Literally the word "millennium" means a thousand years. In the vision which the Apostle John had on Patmos, and of which he tells in the Book of Revelation, he saw thrones, and sitting upon them were saints who had suffered and died for the cause of Christ, and to them, he writes, was it given to reign with Christ a thousand years.

Literally interpreted, this 20th chapter of The Revelation of John and a few other passages of Scripture have been held as teaching that Christ would appear personally on earth; that, simultaneously with his coming, the martyrs and other distinguished saints—all the righteous, according to some writers—would be raised from among the dead, and that Christ and these resurrected saints would reign then upon the earth for a thousand yaers. Satan would be bound and the Church would enjoy great prosperity. The period would be one of Christian civilization, a demonstration throughout of what man might have enjoyed long before if only he had yielded to the sway of Christ.

But despite this reign and this demonstration a great apostasy would occur, and after this would come a second and final resurrection—a resurrection of all the dead; great and small would stand before the judgment seat of God, the Book of Life would be opened and each judged according to his works.

There are different phases of this belief. While some have held that the resurrected saints would reign with Christ upon the earth, a few have argued that the reappearance of Christ would be only transient and that the reign in which his elect would share would not be here upon the earth but in some high sphere—and that there would be opened up between the dwellers on earth and in this higher sphere new channels of communication and influence.

Among the objections to this pre-millennial doctrine have been these: It is Jewish; it teaches that good and bad do not rise at once in the resurrection; that there are two judgments; that the resurrected saints receive a worldly kingdom; that the saints are degraded from heaven to earth, and that the whole thing disparages the gospel.

To such objections it has been replied practically: The doctrine comes from Moses, David, Isaiah, Daniel, Zachariah, Jesus of Nazareth, Paul and other Apostles, among them notably "St. John the divine". The return to earth of the glorified saints it is argued will be no degradation, rather it will be their coronation and enthronement.

In a book written in 1914 by Jesse Forest Silver, and published by the Fleming H. Revell Company, the reader is told that "the pre-millennial judgment, seen in Matthew 25: 31-46, is not to be confused with that of Revelation 20: 11-13; these judgments have little, if anything, in common. They are entirely distinct acts. In Matthew 25: 31-46 the subjects of judgments are living nations on earth, people who have never died. In Revelation 20: 11—13 the dead who have been resurrected are seen out in space, the earth having fled away."

Later, in a paragraph entitled "Retrospect and Prospect," Mr. Silver says: "We have stood amid the awful realities of pre-millennial judgment scenes. Nature trembled with greater violence than when the Lord was crucified. The sea roared and the heavens were tempestous. The chaff blew away and the tares were consumed. A conquering king was on the scene, the very Christ who stilled the tempest on the sea of Galilee. We saw the storm abate and the light of the Millennium shine. Tornados ceased to blow; floods were known no more; climate was ideal.... Vegetation, freed from drought and pest and blight, was lavish with her luscious fruit; no mother ever worried lest a serpent sting her child; lion and lamb lay down together; the whole creation rejoiced in the glorious liberty of the children of God. Holiness unto the Lord was universal."

Mr. Silver proceeds to what he calls "the post-millennial judgment scene, after the resurrection of the wicked," with these prefatory words: "Earth's Millennium is closed . . . Christ and the saints ascend.... The earth is rent; the heavens are aflame; elements are dissolved; oceans disappear. The scene we now behold is set in the field of space. The great white throne is occupied by Deity."

But the word "millennium" has been used a long time now in a generic sense, signifying thus a time when the Kingdom of Christ on earth should be in the ascendant,—in highest power, exaltation and glory. Professor Raymond of Garrett Biblical Institute wrote some years ago: "All Christians now speak of a millennium in which they believe; all look forward to a time when the Kingdom of Christ shall be perfected, shall be in completeness, when the highest earthly purposes contemplated shall be accomplished. All believe in a millennium, though there is now as there always has been a great diversity of opinion as to what events will occur previous to its coming, and as to what will be the precise state of things when the millennium shall have fully come. The expectation of the Church that the gospel dispensation of God's grace and mercy among men will at some future period be completely succesful is well founded both in reason and in Scripture. Something greatly more glorious than has as yet been achieved, something in which a much larger portion of the human family than has as yet been affected by the gospel shall be interested and shall be thereby greatly benefited, something that shall elevate the mass of mankind to a higher plane

of life, has been and still is the expectation of the Church."

Long ago was it written: "All the ends of the world shall remember and return unto the Lord; and all the kindreds of the nations shall worship before thee."

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

"And they shall not teach every man his neighbor and every man his brother, saying, 'Know ye the Lord?' for all shall know him from the least unto the greatest."

"Come, behold the works of the Lord! He maketh wars to cease unto the ends of the earth. He shall judge among the nations, and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall ye learn war any more."

And again: "They shall not hurt nor destroy in all my holy mountain. But they shall sit every man under his own vine and under his fig tree and none shall make them afraid."

"And I, if I be lifted up, will drew all men unto me," said Christ. And he taught the disciples to pray, "Thy kingdom come, thy will be done on earth as it is in heaven."

The Rev. Dr. A. H. Strong, for many years professor of systematic theology in Rochester Seminary, says in one of his books:

"We may best interpret Revelation 20: 4-10 as teaching in highly figurative language, not a preliminary resurrection of the body, in the case of departed saints, but a period in the latter days of the church militant when under special influence of the Holy Spirit, the spirit of the martyrs shall appear again, true religion be greatly quickened and revived, and the members of Christ's churches become so conscious of their strength in Christ that they shall to an extent unknown before triumph over the powers of evil both within and without. So, the spirit of Elijah appeared again in John the Baptist."

Once Jesus said to the multitudes: The Kingdom of Heaven is like unto a grain of mustard seed which a man took and sowed in his field—which indeed is less than all seeds but when it is grown it is greater than the herbs, and it becometh a tree, so that the birds of the heaven come and lodge in the branches thereof." And again Christ said: "The Kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal till it was all leavened."

We do not believe in any coming again of Christ to the earth except in spirit. That he is soon to come in this way more mightily than for centuries the signs of the times indicate. The nations of the world are being chastened, and as a result of this war Christ wil be incarnated in human lives as never before.

Eminent Bible scholars of the present day tell us that certain parts of the Old Testament, the Book of Revelation and some of the words of Christ, long held to refer to events in the far future, have reference only to the times in which they were written.

But even if they should not be correct in this judgment we see no reason for any such literal interpretations as are often made.

Suppose that John's vision on Patmos did lay hold of far future centuries, all could be fulfilled through such experiences as not a few persons believe mankind is soon to undergo in order that men and women may be led to incarnate in their lives him who was incarnated in Jesus of Nazareth 1900 years ago. The world hasn't begun yet to live as the Man of Nazareth gave example.

No one can tell where this war in Europe will lead, and who will yet be involved. What shall come yet upon our own nation none can tell. But it looks as if the whole world, long intoxicated with carnal things, were to be touched as by a red-hot iron and transformed.

CHINA'S CAPITULATION.

It is evident now that Japan's demands of China were modified only in the most unimportant particulars. The surrender is practically complete.

In Manchuria and Mongolia sweeping rights were acquired which practically give Japan veto rights over everything China may wish to do. In Shantung, Japan takes over all the German rights and gains in addition an agreement that nothing therein can be ceded to any other power. In Hankow the iron and steel works are to be owned jointly by Japanese and Chinese shareholders. In the province of Fukien, opposite Formosa, China has pledged that she will not undertake for herself nor allow any other power to undertake any military or naval enterprise.

Yuan Shi-Kai's proclamation to the Chinese people says:

"Our rights and privileges in Manchuria have suffered enormously. We are ashamed and humliated, but our own weakness invited insult. Let all the people unite and work harmoniously for the supreme object of saving the country."

The Boston Transcript says editorially in its issue for May the 29th:

"The Outlook recently had an article on 'Japan and China,' in which it said that 'these two Oriental countries have adjusted their difficulties on a basis of mutual compromise.' How misleading this is may be seen from the President's statement, in which he confesses shame and humiliation. There is no suggestion of compromise on the part of China. It was simply a question of yeilding to sheer force majeure. The Outlook has recently, in the person of one of its editors, received so much courtesy from Japan that it is not surprising to read its frequent flattery and general justification of all things Japanese. This could be readily understood and forgiven, if it did not carry in its train an injustice to China. It is enough to know that Japan has taken advantage of the European war to secure from China more than has ever been exacted by any single European nations, or any combination of European interests. The Outlook has had nothing but condemnation of European nations which have exploited China, and it is difficult to understand why such exploitation, when carried on by Japan on a larger scale, can be spoken of by intelligent writers in terms of praise, or palliated as a compromise. Japan has greater facilities than Europe for exploiting China. Europe is too distant and has too few representatives in China to be able to exercise large influence, whereas Japan is near at hand and has thousands of emissaries scattered through the country.

"The inevitable has occured, and there is little use of recrimination for what has transpired. Japan has now secured from China by treaty all that she wanted, and China has given full consent to the arrangement. China confesses her shame and humiliation, but has recorded the fact that she has been insulted. We cannot shut our eyes and try to believe that Japan has been justified in what she has done. We accept the version of China, the sufferer, rather than of Japan, the aggressor."

THE GENERAL ASSEMBLY CENSURES DR. PARKHURST.

At the close of the Report on Temperance, the Rev. George Long of San Jose presented a resolution relating to Dr. Parkhurst's telegram to Mr. Sparboro of San Francisco on the 20th of October which was used greatly to the advantage of the liquor interests during the closing weeks of their campaign against the proposed prohibitory amendment in California.

Dr. Parkhurst stated in November of last year that his telegram was misconstrued, but this explanation did not save him, for it seems to have been open plainly to the construction that was given it.

The resolutions introduced at the General Assembly were adopted by a practically unanimous vote, and were as follows:

"In view of the wide publicity given certain correspondence and telegrams of Rev. Dr. Charles H. Parkhurst, of New York, and in particular, a telegram addressed to C. A. Sparboro, of San Francisco, and dated October 20, 1914, expressly intended to influence voters against the prohibitory amendment then pending before the people of the State of California, in which telegram Dr. Parkhurst stated his amazement at the possible prohibitory action of California, characterized it as unsound and unwholesome, and declared it to be un-American and immoral, and, in view of the fact that the liquor interests have made wide use of this aid and assistance given to their cause, esteeming it their strongest weapon against the threatened uprising of prohibition in the campaign of 1914,

"And, in view of the fact that other correspondence from the same source continues to hearten the saloon interests of California, and in the same measure to humiliate and sometimes to dishearten, if not discourage, those who are fighting against the legalizing of this monstrous vice, therefore be it

Resolved, That this Assembly deeply regrets this action of one within its jurisdiction, and most heartily disapproves such aid and assistance or encouragement being given at any time by any minister or layman within its jurisdiction to defend or uphold or perpetuate the curse of legalized liquor-selling, including all intoxicating drinks, malt and spirituous liquors, whether known as light wine or heavy whiskies, and calls upon its ministry to use all their influence in conjunction with the organized temperance forces of the country to absolutely destroy and abolish the legalized liquor traffic and to cleanse our States and ultimately our nation of the curse of the saloon."

We are of the opinion that Dr. Parkhurst erred in mixing in with affairs in California as he did, but are unable to see that it so concerns the General Assembly as to call for the foregoing resolutions.

To send the telegram was an unwise thing to do, but it was simply the expression of his individual opinion, to which he certainly was entitled, no matter how erroneous.

The General Assembly's action is suggestive of some of the actions of the Czar of Russia.

An idle dollar never loses its purchasing power; an idle man does.

Take care of the pennies and the pounds will take care of you.

ENGLAND'S NEW NATIONAL CABINET.

A Dictatorship May Yet Come About.

A Veteran Diplomat writes in the New York Times:

"Under the circumstances, the new coalition Cabinet very naturally is giving rise to some misgivings. If it is dangerous to swap horses in midstream, it is still more perilous to indulge in constitutional experiments at a moment when the British Empire is engaged in the greatest war of its thousand-year-old history, a war in which its very existence is at stake.

"For it is difficult to describe as anything else than a constitutional experiment the attempt which King George is now about to make to rule without the assistance of 'his Majesty's Opposition,' which has gone out of existence, and has been buried in the reconstructed Asquith Administration.

"One of the redeeming features of the crisis, from a popular point of view, is that it leaves Lord Kitchener, the only non-party member of the Cabinet, in a stronger position than ever—so strong, indeed, that his power may be considered to be almost equal to that of a dictator.

The manifestations of public indignation aroused everywhere by the recent attacks upon the Secretary of State for War have shown clearly that the confidence resposed in him by his fellow-countrymen, far from having been in any way impaired since he took office last August, has, on the contrary, increased to such an extent that, were Kitchener to find himself unable to bend his colleagues in the Administration to his will and to appeal against them to the nation, it is they who would go by the board and he who would be kept on deck and at the helm. His colleagues know this now in a way they have never known, and under the circumstances he is likely to have his way now more than ever.

"Kitchener's fellow-countrymen know perfectly well that he is in no way responsible for the shortage of ammunition, and especially of high explosives, of which so much capital has been made by his adversaries, and that the real culprit in the matter is Lord Haldane, now fortunately driven into retirement.

"Already, in the Boer war, fifteen years ago, the operations of the British Army in South Africa were gravely hampered by a shortage of ammunition. In 1899, at a date when there were but 50,000 British troops in the field, the late General Sir Henry Brackenbury, at the head of the Ordnance Department, declared that the Government had borrowed all available ammunition from the navy and from India and that yet he was unable to meet the demands of General Sir Redvers Buller, then commanding in the field. On Nov. 20, 1899, Sir Henry, at the War Department, had to cable to Buller: "All ammunition will be exhausted before six weeks."

"Taught by sad experience, the Government, on the restoration of peace, took steps to create a large reserve of ammunition and to extend the plants for its manufacture.

"When, however, Lord Haldane became Secretary of State for War, on the advent of the Liberals to power in 1905, he, on the pretext of economy, cut down the production of ammunition, making enormous reductions, and expending the reserves without making any effort to replace them.

"Shortly before Haldane was transferred from the War

Department to the Woolsack, former United States Attorney General George Wickersham's brother-in-law, Sir Robert Hadfield, the greatest manufacturer of shells and ammunition in Great Britain, notified Haldane that the enormous shell plants owned by his company could not be maintained any longer without orders from the War Office, nor permitted to remain any longer idle.

"Yet Lord Haldane, in spite of the lessons taught by the Russo-Japanese war in Manchuria, where the consumption of ammunition was unprecedently great, deliberately permitted all the shell plants controlled by Hadfield to be scrapped. Sir Robert, as his many friends and relatives in the United States know, is a pronounced Liberal. Yet he has not hesitated to say that the way in which the War Department in London during the term of office of Lord Haldane was handled with regard to its equipment of artillery supplies was nothing short of a national disgrace.

"When, on the outbreak of the war in August last, Lord Kitchener was forced by popular clamor upon the Asquith Cabinet as Secretary of State for War, and took possession of the War Department at Whitehall, he found not only the old-time army organization abolished, and the new one existing for the main part only on paper and wholly inadequate in equipment, armament, and training, but also the arsenals at home and abroad virtually denuded of artillery ammunition.

"He was confronted by the most chaotic confusion in all branches of the War Department administration, and was called upon to repair all the sins of commission and of omission at Whitehall for the previous decade, and to do ten men's work at once, without any time to look around or even to choose his own personnel.

"That he should in the short space of nine months which have elapsed since he accepted from the King the seals of the Secretaryship of State for War have succeeded in raising literally out of the ground new and splendidly trained armies, not of hundreds of thousands but of millions of men; that he should have found means to equip and to arm them, and to enable them to give such a magnificent account of themselves in Flanders, in France, and in the Dardanelles, and that, above all, he should have managed to keep the Britsh artillery in the field fairly well supplied with ammunition, of which the consumption has attained perfectly fantastic proportions, this, too, despite the emptiness of the arsenals in July last, shows Kitchener to be in the best sense of the word the deus ex machina, the man of the hour, the one man indeed to whom the British Empire can look for the defense of its existence from annihilation by its foes.

"There is every prospect of the war lasting until the middle or end of next year. The entrance of Italy into the arena of combat on the side of the Triple Entente, instead of shortening the conflict, will necessarily have the effect of prolonging it, since it renders anything in the nature of a compromise by the powers of the Triple Entente with one or another of the Kaiser's allies no longer possible.

"That the fortunes of the war will ebb and flow during the next twelve or eighteen months, and that there are dark days in store for Great Britain, even though, by reason of her powers of endurance and the inexhaustible character of her resources, she is assured of ultimate victory, is inevitable. It may be that in the hour of temporary reverses Great Britain may come to the conclusion that a Cabinet composed of statesmen and politicians equal in importance but discordant in character is an obstacle to success and may have recourse to a dictatorship as the best means of salvation. In that event, it is Lord Kitchener who will be the dictator."

THE FRESNO CONVENTION.

The convention which met at Fresno last week to decide what kind of an amendment prohibiting the liquor traffic should be sumbitted to the voters of California in 1916 was composed of men and women affiliated with the various temperance organizations in the State.

There were about six hundred delegates and a practically unanimous conclusion was reached. At the close men and women who had worked ardently for something other declared, with one exception, that they would support the proposed amendments. This one, a woman, asked for the prayers of the members of the convention, and doubtless will soon join the ranks of the thoroughly united forces.

We have space in The Pacific this week only for the main paragraphs of the two amendments to be submitted, and the names of the executive committee for the management of the campaign.

The 1918 Amendment.

Section 1. After January 1, 1918, no alcoholic liquor shall be kept, given away, or sold in any saloon. dramshop, room, cellar, dive store, hotel, restaurant, cafe, club dance hall, or other place of public resort, except in a pharmacy or on the premises where such liquors are manufactured.

Section 2. After January 1, 1918, no person, firm, corporation or association, which owns or manages any of the places of public resort specified in the previous section shall permit any alcoholic liquors to be consumed therein.

Section 3. After January 1, 1918, no person, firm, corporation or asociation shall sell any alcoholic liquor or shall solicit or accept an order for any such liquor anywhere in the State of California except in a pharmacy or on the premises where such liquors are manufactured.

Section 4. After January 1, 1918, no alcoholic liquor shall be sold or given away at any pharmacy except as authorized for medicinal, sacramental, scientific or mechanical purposes; and no such liquor shall be given away or sold by manufacturers in any quantity less than two gallons, and said manufacturers shall not deliver any such liquor except as follows:

(a) To common carriers for shipment to the purchaser;

(b) To pharmacists at their pharmacies;

(c) To the permanent residence of purchasers.

Section 5. After January 1, 1918, no alcoholic liquor shall be transported into or within the State of California in any quantity less than two gallons.

Section 6. The term alcoholic liquor as used in this article shall include spirituous, vinous and malt liquors and another liquor or mixture of liquors which contains more than one-half of one per cent by volume of alcohol, and which is not so mixed with other drugs as to prevent its use as a beverage.

The 1920 Amendment.

Section 1. After January 1, 1920, no alcoholic liquor shall be manufactured, kept or sold in, or be introduced

into, the State of California except as authorized by law for medicinal, sacramental, scientific and mechanical purposes.

Section 2. The term alcoholic liquor as used in this article shall include spiritous, vinous and malt liquors and any other liquor or mixture of liquors which contains more than one-half of one per cent by volume of alcohol, and which is not so mixed with other drugs as to prevent its use as a beverage.

Executive Committee.

NORTHERN CALIFORNIA—Dr. H. H. Bell, San Francisco; Bishop Edwin Holt Hughes, San Francisco; J. Stitt Wilson, Berkeley; Arthur Arlett, Oakland; Dr. Charles F. Aked, San Francisco; Dr. A. H. Briggs, Los Gatos; Dr. Geo. E. Burlingame, San Francisco; H. H. Gill, Berkeley; J. E. Pemberton, Berkeley; Mrs. Emily Hoppins, Woodland; Dr. John Oliver, Fresno; Rev. L. R. Bristol, Sacramento; Dr. L. A. McAfee, Berkeley; Prof. L. R. Green, Stanford; Mrs. Birdell C. H. Washburn, Suisun.

SOUTHERN CALIFORNIA—Dr. Matt S. Hughes, Pasadena; Mrs. Hester Griffith, Los Angeles; Mrs. Stewart Simons, South Pasadena; Nathan Newby, Los Angeles; Mrs. Stella B. Irvine, Riverside; S. W. Odell, Pasadena; H. A. Wheeler, Los Angeles; C. H. Randall, Los Angeles; A. J. Wallace, La Canada; Rev. Frank G. H. Stevens, Pasadena; Dr. A. Hamman, Long Beach; Dr. Guy W. Wadsworth, Los Angeles; D. M. Reese, Ventura; Judge A. M. Stephens, Los Angeles; George W. Marston, anS Diego.

WHAT DID THE MINISTER DO WITH HIS TIME?

Some Thoughts in a Pastor's Mind.

W. C. P., in his article on the Advance advertisement of sermons for sale, asks what the busy pastor who has had no time to prepare his sermon hac been busy about. May I tell what I think is the greatest foe to sermonizing, and all the really worth-while activities of the minister?

It is visiting. Of all the useless, time-wasting abominations exacted of a minister, visiting is the greatest; under modern conditions it is simply inexcusable that a man should be expected to visit every family in his church so often. And every self-respecting man resents it. No one objects to calling, if there is any need of it. But to call just because some one will feel neglected if he does not, because they will not go to church unless he does, because it is the custom, is disgusting. What right has an able-bodied man to spend some of the best hours of his life in a senseless round of calls? When people could not read or pray for themselves, and the minister had a chance to read a passage of Scripture and to pray, to have the children gathered around him for religious instruction, calling was valuable. But today what would happen in most cases if the minister tried to do this? How many times do you, brother, get a chance to put in a word edgeways on a serious subject? How is it appreciated if you do? No; it is purely a social call that is desired, so you lose days and years from study, sermonizing, planning, living for your higher ministry.

The church commits many follies in her requirements of her ministers. Why pay a man trained highly in some specialty, preaching, a specialist's salary, then expect him to do office boy's work? Much of the minister's detail work is such. But is it not worse to pay him to do what our American leisure class, the ladies, do as recreation? Attend social gatherings in the afternoon, and call here and there.

All this talk we hear from the minister of an older generation about calling as a means of knowing his people is wrong. A man who is not capable of knowing his people without everlastingly calling upon them is not capable of knowing how to use his knowledge when he gets it, providing he is not too busy to prepare a sermon in which to apply his knowledge. One round, or even less, ought to be enough. In fact, I can tell a good deal by a look at the outside of a house. The few special cases where a pastor ought to call are enough for a wise pastor.

I suppose we shall not cure this abuse till our congregations begin to realize its absurdity and wastefulness. There are a few here and there that seem to be sensible, and do not go to the door when the minister rings; they are always out if they see him first. May their tribe increase! But, young man, beware of the one who says: "You need not call on me; there are so many that need your calls so much more." Hot-foot it to that person's domicile.

Many assume that a call in case of sickness is imperative. Where there are maids and trained nurses and no burden but the heart's is laid on the family, a call is often a relief, and to some who have the care of the invalid; but to many how disconcerting, inconvenient and wearying a call is! It is almost always at a busy time, for all times are full to overflowing—meals to get and the special diet, medicine to administer, the hundred and one extras—you are sure to arrive just when one of them needs attention. If you have no compassion on the family be merciful to the patient. Not one visit in a hundred before the convalescent period—and not all then—do any good, and usually do harm. Have sense enough to make it known that if your call is not opportune, or will be a drain on the sick person's strength, you will not be offended if you are not allowed in. If you cannot help, stay away. A card under the door with a few words on it will show your good will. Of course, there are some of your people who will be forever hurt if you do not make a nuisance of yourself and set back the patient's recovery several days by your persistent calling. Go to it; they deserve all they get. But, after the average person's sympathies are worn out, and most have stopped their calls, and the patient really needs a cheering up call,—that is, if you are the cheering up kind.

What are the necessary calls? Those which a minister ought to be glad to make? There is some wayward boy, or reckless girl, that you might interest in the better life. There are a mother and a father trying to win back the straying prodigal—can you comfort them? Can you aid them? Here is some one growing cold in the Christian life, the enticements of wealth, the sordidness of business, are sapping his life's soul. Here is a husband and wife becoming estranged—can you find something that will be mutually interesting which will bring them together again? O, there will be calling enough. But how, you ask, shall I know of these cases unless I call systematically on my people? You will never know even a small fragment of them if you do call "systematically" on all your people. You will not have time to know, not to say help, if you are going around and around the circle of your parish like a horse harnessed to a windlass.

The blame, however, for this condition is not so much upon the minister as upon the church. The minister has long felt the need of release from this pettiness, and many

are actively rebelling, but the churches demand it, and so what can the minister—poor fellow!—do? If he does not call the people think he does nothing and soon make it known to him that a change of climate would improve his wife's health. But the next church will be the same. Well, there is the insurance business; in that he can at least feel that his calls have an object, and some of them will result in a tangible success. If our better young men who are now entering the theological seminaries knew how much time they would have to take from their pulpit and administrative work to fritter it in inane calling, there would be a great dearth in applicants for admission on the part of intellectual, self-respecting, ambitious young men.

The churches will be better served and will be of more value to the community when they see the folly of their demands and insist that their ministers put the first things first.

A CALIFORNIA PASTOR.

SPIRITUAL CULTURE.

Review of Dr. F. A. Noble's Book by the Rev. Jonathan Edwards.

One of the best and most helpful books that I have read for many years, in that of the venerable Dr. Noble on Spiritual Culture. It is a book that deserves wide circulation: it would prove a great blessing if it could be placed in the hands of all the ministers in the country. I know of nothing equal to it as a text-book for a series of weekly meetings having for their purpose the spiritual growth of Christians, or as a basis for a series of sermons for the same purpose. It is indeed a timely book, containing a much needed message to the modern church. "It is given with prophetic unction, and in a style that is at once persuasive and convicing. The breadth of view, the catholic spirit, the fervor of devotion, the dominance of conviction, the joys of Christian assurance, give to these chapters unusual value, and they will be read with great advantages. We can hardly think of a more timely utterance, both for the preacher and the laity.'" The Congregationalist says: "Out of a rich experience, a rare culture, and a well-stocked mind. Dr. F. A. Noble, has given us both a plea and a program in his Spiritual Culture. The plea is for a robust spirituality needed because of the secularizing tendencies of the times."

The book deals with the subject in a compreshensive manner. There are twenty-one chapters in all! The main divisions are: Definition and standard of spirituality; why spiritual culture is urged; marks of spirituality; aids to spiritual culture; fruits of spiritual culture. It gives evidence of years of profound thinking and of practicing the divine presence of extensive reading and deep spiritual experience. Spirituality is defined as "fellowship with God, inward communion with God and outward fidelity to His requirements, likeness to Christ, the indwelling of the Spirit."

"The spiritual life affords us share in the principles, thoughts, emotions, qualities, and aims which go to make up the moral being of God. To live this life is to open all the inlets of the mind and heart to the light of God. It is to accept and walk in the truth of God. It is to be guided by the will of God. It is to be filled out of the fullness of God. It is to bring the whole man over into loyalty to God, and carry the character up into the refinement and beauty of a holiness after the pattern of the divine holiness.'

The chapter on the Secularizing tendencies of the times shows wonderful insight into the spirit and practices of the age in which we live. It is full of pertinent advice and timely warnings, that are needed to be preached in every pulpit in the land. The secularizing tendencies are treated as evidenced in our treatment of Sunday; in our schemes of education; the emphasis placed on the relief of physical conditions, and the tremendous rush for the accumulation of wealth. As serious as the following arraignment is, I am persuaded that it is true: "It may well be doubted whether the spirit of commercialism, or materialism, or worldliness, call it what we will, was ever quite so subtle and pervasive, was ever domesticated in quite so many minds, was ever the controlling factor in quite so many lives, as in these recent days. With the vast increase which the past half century has brought in the facilties and chances for acquiring wealth there has been a coresponding increase in the passion for wealth." The chapters on The Marks of Spirituality are magnificent. They are knowledge of God; personal purity; love; interest in the things of the Kingdom. The chapters on, Aids to spiritual culture have proved especially helpful and inspiring to me. They are classified as follows: High aspirations; the exercise of faith; Prayer; Reading; Meditation; Rendering service; Right use of sorrows and disappointments; coming under the power of the Spirit; intimate fellowship with Christ.

In the last chapter on fellowship with Christ are some beautiful thoughts. On Christ exalting man he says: "Upon the great question of the Psalmist: 'What is man that thou art mindful of him? He threw the glow of a sublime illumination, and in the far-beaming light of the cross He made every human soul loom large—large beyond all earthly computations and measures." — — "Jesus saw in man, —not this man only, not that man only, but all men—the high potentialities of an endless unfolding and endless blessedness." And again: "To think lightly and to speak in disparagement of man; to judge him by his race or color or wealth or rank; to treat him ill or to hinder or overburden or degrade him, or to try in any way to make him less than a child of the Heavenly Father is to part company with Christ in His estimate of the preciousness of all souls."

The chapters on "Fruits of spiritual culture" are illuminating and soul-feasting. The last and climax is that life rises to its best. "There is no best in achievement, no best in earthly career, no best in character, beyond the realized ideals which are furnished in the standards and aims and spirit of Christianity. Planning what Christ wants us to plan, doing what Christ wants us to do, becoming what Christ wants us to become, is to rise to the highest levels of moral and spiritual mastery which have yet been made known to mankind. It is to set our faces Godward. It is to awaken to the consciousness of an immortal destiny. It is to come under the influences which are breathed into our souls by the eternal Spirit. It is to pitch the whole life to the key of divine music."

He dwells on the broadening influence of the Christian life. How the Christian conception or scheme of life, awakens in the soul an ethical earnestness which is one of the pressing demands of the time. This is evidenced in the fact that the "historic movements which have registered the moral and social betterment of the race—movements for the righting of wrongs, chronic and grievous, for opening doors of opportunity to the bewildered and helpless,

and for the elevation of the standards and rewards of life —have largely originated with men whose souls were warmed and dominated by the spirit of a high and well-defined ethical purpose."

The style throughout is vigorous and often brilliant, and rising at times to eloquent climaxes, as follows: "From the dawn of Pentecost until this last hour, the men who have been the prophets of new dawns, the heralds of forward marches, the hinges on which events of signal promise to the wefare of vast masses have turned, have been pronounced Christian men, or men who were unconsciously and indirectly trained and used by Him on whose shoulders the government rests."

The book is in the best sense searching, at the same time wholesomely optimistic. I recommend it most heartily and earnestly to my brethren in the ministry, especially the younger men, who are in danger of being overwhelmed by the materialism of the age. There is deplorable lack of genuine spirituality in the church and ministry of today. Too many putting mud above mind, sod above soul, and gold above God. The supreme need is spiritual culture.

THE EXPORTATION OF ARMS AND MUNITIONS OF WAR.

Should the United States Government Allow It or Forbid It? William Bayard Hale.

(We suggest a careful reading of this article and the one following it. They are from a pamphlet published by "The Organization of American Women for Strict Neutrality." Mr. Hale is a man of high standing in the newspaper and literary world, and in what he says here in representative of a large and constantly increasing number of people. At the First Congregational Church, San Francisco, on Tuesday evening, Dr. Aked quoted approvingly from this pamphlet, and at the close of the service several hundred signatures were written on a petition to the President asking that an embargo be placed on all arms and ammunition. The time has come for nations to do the right, let the consequences be what they may.—Editor.)

The war in Europe is now being fought in large part with ammunition provided by citizens of the United States. During the month of March the manifests of ships sailing from the port of New York alone revealed materials of war to the declared value of $10,287,000. The export of guns and ammunition had then, however, hardly begun. Up to april 1st probably not over $30,000,000 worth of explosives had been shipped. Early in April gigantic orders were received in the United States. On April 16th the Secretary of Commerce gave it out with pride that the Westinghouse Air Brake Company had closed a contract with the French Government for one million 3-inch shrapnel shell cartridge cases and time tubes for the Schneider gun, amounting to $20,000,000. He also reported that the Hercules powder Company had orders on hand from the Allies for $20,000,000 worth of powder and ammunition.

Within the week of April 19th the Russian Government placed orders in Wall Street for over $100,000,000 worth of shrapnel. This, it was calculated, would require for its discharge about $200,000,000 worth of explosives.

On April 30th the National Surety Company of 115 Broadway, New York, in an advertisement stated that it was guaranteeing the execution of war contracts between American corporations and European Governments to the amount of $200,000,000. The agent of the Allied Governments for the placing of these contracts is the house of J. P. Morgan and Company. Among the beneficiaries of the orders are the Bethlehem Steel Works; the Midvale Steel Company; the American Locomotive Company (which has a contract with the Russian Government for $65,000,000), and the New York Air Brake Company—concerns which are diverted from their ordinary work of manufacturing implements of industry to the work of manufacturing implements of death.

Do the people of the United States approve of a policy which encourages the manufacture within our territory, and permits the shipment from our shores, of weapons for the wholesale murder of fellow-men?

Do the moral leaders acquiesce in it?

Are the ministers of Christ's religions content to be silent while great corporations create and send by the shipload to the battle-fields of Europe explosive engines for maiming and slaughtering human flesh; for defacing, dismembering and destroying the human body, which the Christian religion teaches the Saviour of men consecrated by assuming, and which the Holy Spirit sanctifies by His indwelling?

On October 4th, 1914, the religious people of the United States of all denominations, at the suggestion of the President, assembled in their places of worship and besought the Almighty to bring the war to the end. Was that action sincere? How does it comport with that apparently solemn petition to God to end the war, for us now to manufacture the shot and shell with which to continue it?

There are some moral situations which are so clear that it is a mockery to attempt to becloud them. This would seem to be such a situation. If we do not desire the killing of men to cease, the people of America should not have appeared before God and prayed for peace. If we do desire it, we should stop selling weapons to the belligerents. To pray for peace and sell munitions of war is an inconsistency which surely requires a good deal of casuistical ingenuity to justify.

Of course, if we want the war to continue, it is another matter. But, in that case, does not honesty suggest that we should cease prayers for peace? If we, for instance, desire to see Germans killed, we are perfectly justified in making weapons to kill them. If we really believe that Germany should be destroyed and are so fixed in that belief and so anxious to see it realized that we are willing to contribute to that end, we are justified in supplying Germany's enemies with weapons. Only, in that case, let us stop pretending to be neutral.

But is any among us really prepared to abandon our neutrality? Are we really prepared to take sides in the war? We may have, and properly, our opinion on the merits of the controversy; but that is very different from actively taking sides. For taking sides is a serious matter. If we choose to take a side, we may have to abide the consequences of our choice. No one in America dreams of openly making war on Germany. But would that not be more manly and more honest than to make war on her under the mask of neutrality? There is no suggestion from any quarter that, if American bullets kill Germans, German bullets would be justified in killing Americans. Germany

has enough enemies to fight, without us, and there is not the remotest probability of that logic being carried to its conclusion. All the more, however, is it mandatory upon the conscience of America to face the sorry conclusion that we are in the position—hardly a manly or courageous position—of those who are waging war without accepting the responsibilities of war, as well as in the position of mercenaries who are selling for money their capacity for murder.

Surely, we have not taken this position deliberately. It is through the greed of a few who are financially benefiting by it that we have been brought, unwittingly, into a position which—at least deserves the attentive consideration of the moral teachers of the nation.

The argument is indeed made, by those interested in the sale of weapons, that there is no partiality in the present arrangement under which arms and ammunition are going to one side, but that it would be a breach of neutrality to stop selling them altogether. For, it is said, truthfully, Germany can buy arms of us if she wants to; it is no fault of ours that she is unable to get them home. England controls the sea, and for us to do anything that would deprive England of the advantage which she enjoys by virtue of her control of the sea would be to take unneutral action.

There is just enough plausibility in this argument to bewilder honest men, but surely there is not enough force in its permanently to deter us from the humane resolution which rational morality suggests.

It is indeed true that it is England's superior power at sea which prevents Germany's getting weapons from us. But that is an advantage which England enjoys over her enemy, not a club which she is entitled to wield over us. England's naval power gives her the right to drive German ships off the ocean, but it gives her no authority to compel the conscience of the people of the United States. Our actions in moral spheres are not to be dictated by considerations as to what their effect would be in virtue of the fact that the English navy is the biggest in the world. That is an important and impressive fact—but it is not quite the determining fact of the whole ethical universe. There is no Christian maxim which requires us to accommodate the morals of the United States to a comparison of the British and German navies. The fact that England is strong at sea and Germany weak, that Germany cannot buy of us and England can, does not compel us to sell to either of them things which we wish to sell to neither. It simply has no bearing on the question. We may even believe that it is a blessed thing that the English navy is so strong that it prevents the importation by Germany of American-made arms—and, at the same time, we may hold that the only thing necessary to complete that blessing is an American moral sentiment strong enough to prevent their importation by England and her Allies.

If England did not control the sea, and Germany could buy arms of us, equally with England, there is no doubt but the overwhelming sentiment of the country would demand the instant cessation of the traffic in arms. What then? Are we prohibited from a righteous and humane act, because the British navy is stronger than the German? Are we forbidden from following the mandates of our conscience to withhold deadly weapons from both sides, because one side has already seen to it that weapons are withheld by us from the other? Is an unrighteous and inhumane course of conduct to be persisted in because not to persist in it would be to stop conferring an advantage on England?

The doctrine is dangerous in the highest degree. It is a doctrine that strikes at the roots of national morality and responsibility. That it should be for a moment entertained by the ethical leaders of the people of the United States is a striking evidence of the moral confusion into which war plunges not alone the nations engaged in it but the world.

The moral leaders of Great Britain would not themselves dream of submitting to such a teaching; nor does the moral sentiment of England of today require it of us. There is not the least danger that we should be misunderstood by the English people were we, on the high ground of humanity and true neutrality, to stop the whole traffic.

For what would be the utmost charge that our British friends could lodge against us? They could truthfully allege that we were refusing to give them powder and bullets with which to kill Germans. But the Germans already truthfully allege that we are furnishing the Allies the bullets with which thousands of their sons and brothers are being slain.

Which is the more serious complaint? Which is the charge that will lie the more heavily on the conscience of a Christian nation—that it has aided and abetted killing, or that it has declined longer to aid and abet killing?

Suppose a man living in the next block came to you and said: "I want to kill my neighbor. I don't like his politics and the tone of his household, and I don't believe you fancy them any too well yourself. Please sell me a revolver to kill him with. He would try to buy one of you himself, but I control the street, and he couldn't get it home if he did buy it. I will pay you cash. You are no friend of mine if you don't help me." Would you sell the revolver and have the stain of murder on your hands, or would you say: "I am a friend to you both, and I will sell neither of you that which would injure the other. The fact that you can get the pistol home, and that he couldn't, even if I sold him one, has simply nothing to do with it. Under any circumstances, I would not sell to either of you or both of you. Go fight your own battles, if you feel you must, but leave my hands unstained."

If it is asserted that an embargo on the exportation of arms would act in favor of Germany, it must be in the same breath admitted that the continuation of the exportation of arms is acting against Germany and in favor of the Allies. This is, of course, the case. The argument is, then, that we should continue doing wrong in one direction, because if we do not we shall be doing wrong in the other direction.

The answer is that the wrong-doing lies in the providing of deadly weapons. So long as we continue furnishing instruments of murder, we do wrong; and all the more ignoble is the wrong if we furnish them to one side only. But the minute we cease providing weapons of death we cease doing wrong.

It is not our concern which side, if either, will be benefited by our act or our failure to act. It is our concern, it is our only and our most colemn concern, to see that our act or our failure to act is itself righteous, humane, Christian. Not upon us rests the responsibility for possible effects. Those we may safely leave to a Providence, wiser than ourselves. The requirements on us is very simple—luckily. For who among us knows the rights of the European struggle? With communications with one side all

but completely cut off, with all news censored by one side before it is permitted to reach our shores, who can pretend to that completeness of information that alone would justify us in assuming to declare which side is in the right? Nothing is more fatal to a pure-minded morality than over-indulgence in the habit of pursuing to their imagined conclusions the possible consequences of an action. Happily no system of ethics requires us to do that; certainly Christianity does not. Where the moral nature of an act is clear, our duty is clear. The results we cannot foresee; and, even if we could, it is not the results, but the ethical quality of the act itself, for which we are responsible. We may not do evil that good may come.

OUR RIGHT TO STOP THE TRAFFIC.

By Charles Nagel.
Ex-Secretary of Commerce and Labor.

We have completely justified the traffic in ammunition upon the ground that it is not inhibited by international law. So much is true. But is it not true, as is assumed with equal complacency, that therefore this traffic is honorable or even, broadly speaking, justified? Lame and impotent as international law in the absence of a strong neutral power undoubtedly is, that law has advanced far enough in the realm of ethics to denounce this particular traffic. The rule does not permit a government to sell arms to a belligerent. It simply permits a private citizen to take the risk. But so complete is the denial of protection to this traffic that ammunition and arms so sold are subject to confiscation and destruction at the hands of a belligerent. And to leave no room for doubt as to the status of the traffic ship, the ship carrying such ammunition and arms, although that ship be owned by citizens of a neutral power, is subject to confiscation, and in case of necessity may be sunk.

To say that it is unneutral to prohibit the pursuit of a business whcih has been so characterized by the Law of Nations is astounding. It suggests a befogged state of mind or morals. The wish is father to the thought. Does anybody believe that such an argument would have been advanced or would have prevailed if Japan had sought to buy arms from us in case she had been engaged in war with England? Would we not then have found a way to declare that a highly civilized nation—the bearer of the world's peace mandate—could not permit her citizens to profit by furnishing instruments of destruction against her own kinsmen?

Was it unneutral when Germany, during our war with Spain, at our request overhauled and searched a Spanish ship for a cargo of arms destined for Cuba and to be used against us; or did we accept her conduct as one of those acts of fair consideration which one friendly power may in perfect good faith extend to another?

Those citizens who are engaged in this business now are protected, it is true—particularly if they get the cash on this side; as they will so long as they can induce our banks to advance it for this purpose. But let them not nidulge the notion that their business is promoting our country's international standing. They are not precisely like other distinguished business men who in the past have ascertained how close they might brush the prison walls without actually getting inside of them. But neither are they to be accepted as the proprietors of a wholesome foreign commerce upon which we may build with confidence of with satisfaction for the future.

TWO SUMMER SCHOOLS.

When one discovers a gold mine containing far more precious ore than he can apropriate for himself, it certainly is his duty to make it known to his friends. The University of California conducts a Summer Session of six weeks each year. This year it will be from June 21 to July 31. The writer has availed himself of the valuable privilege of attending several of these sessions. Other ministers have been in attendance each year. The school is made up largely of teachers and persons from the professions. Yet all the walks of life are represented. There were over 3000 in attendance last year and the management is anticipating an increased number this year. If all the clergy would spend six weeks at this fountain of learning, it would be of immense value in broadening their minds, keeping them out of ruts and in step with the onward rush of learning.

The Faculty is composed of the pick from all the Universities of the nation, and some from foreign countries. They will be here from Harvard and Yale and Cornell, from the University of Pennsylvania and Wisconsin and Texas, and all the way from Boston University to Stanford, over 200 strong. Some sixty or more subjects will be taught.

The rural minister could take a course in Agriculture, such as Agencies for Rural Progress, or Rural Economics, and the city pastor could find excellent instruction on Problems of Capital and Labor. Both would be helped by a study of Social Ethics, Social Psychology, Public Speaking, the Public Health Movement, Eugenic, Vocational Guidance, Moral Education, Problems of Crime, Prehistoric Archacology, and a study of Contracts under Prof. Williston of the Harvard Law School and one of the best instructors in the United States in Jurisprudence. We have cited these topics at random. There are courses in Music and Physical Culture which would appeal to some.

At the same time the Summer School of Religion, under the management of the Pacific Theological Seminary, and in close proximity to the University, has provided a fine course. Some of the subjects to be studied are Re-valuation of the Bible, by Prof. Wm. Bade. Our Enlarging Thought of God and the World, by Prof. J. W. Buckham, Life and Significance of Christ, by Prof. C. C. McCown, Religious Doubts and Difficulties of Modern Men, by Dr. Wm. Horace Day, The Church in the Rural Community, by Dr. W. H. Wilson, Supt. Country Church Work, New York City, and Christianity and the Redemption of Society, Prof. Walter Rauschenbusch, Rochester Theological Seminary.

This article is written unsolicited, and just by way of information by a fellow minister who has tested the goods.

G. L. TUFTS, Berkeley, Cal.

A FREE PALESTINE

David Starr Jordan.

In the various efforts made in America for the relief of Europe, one suffering region has failed to receive the attention it deserves. This is Palestine. To the people of

this region we owe the first escape from the absurdities of polytheistic belief. To a Jewish ethical teacher we owe the foundation of Christianity, the religion which, whatever else it may be, rests primarily on the conception of good will among men, and the love of a Divine Father who counts all men as his children. To the prophets of Palestine we owe the first broad conceptions of ethical principles which are the same for prince as for peasant, for families and for empires.

The energetic, enduring, and devoted people of Palestine were subdued by the Roman Empire, and not long after definitely driven from their homes and scattered over the face of Europe. This expulsion from the land of their fathers (A. D. 70) has left its mark on all Jewish history for almost nineteen hundred years. The Jew has been a stranger in most of Europe, despised and restrained by unjust laws in many regions, driven into pauperism for lack of opportunity, or forced to use his superior keenness and initiative to take financial advantage (the only advantage possible) of his persecutors. Only in the freer air of Western Europe and America, and in the freer air of the later centuries, has the Jew come to full recognition as a human being.

These conditions of Jewish life have had certain effects on the race. Persecution, alternating with supplications for financial help, has made many Jews very poor, and a few others immensely rich. Opportunity and initiative have given the Jewish race in recent years more than its share of scholars and of artists of creative skill. Persecution again has tended to keep the Jewish race relatively pure, and the physical and mental traits of a race so long outside the "melting pot" are in general prepotent over those of European races in general. The identity of the Jewish religion with the Jewish race has been a strong factor in maintaing relative race purity. Yet the degree of this race purity has been exaggerated. The race in its historical beginning was mingled with other Semitic tribes, and the Jew in Europe in greater or less degree partakes of the quality of the nation in which he lives. This is more than association. It means kinship in blood.

It is the belief of very many of the most high-minded Jews that no people will ever attain to its highest destiny unless it has a home of its own, a place in the geography of the world. Each must work out its own civilization, somehow, in the way it thinks best, else it can have no civilization of its own.

Very many among the Jews have long wished to do this, to live according to their own light, and to frame again a Jewish Government and a Jewish civilization. They have individually shown their skill in ruling other countries, but always recognized more or less distinctly as aliens. The Jews have considered various possibilities of colonization, but only one of these plans has succeeded in commanding their continued interest. This is naturally the plan to return to the land of their forefathers. The name of Zionism is accepted for this movement. It is believed that no other arrangement will allow equal freedom of development and no other can have equivalent sentimental value. Palestine is the home of the Jew and Jerusalem is his Holy City

Rightly or wrongly in these 1,900 years, the Jews as a whole have never been able to assimilate themselves with other people so as to adapt any other nation entirely as their own. "We cannot do so today," says a leading Hebrew scholar, "and I doubt very much whether we shall be able to do so tomorrow. What we must do is to reconstruct ourselves upon a rational and sane basis, by a return to the soil and to a life more regular and less wandering than ours has been during these hundreds of years."

In this spirit a number of colonies of Jews from Russia and other nations have been established in Palestine, largely through the wisely planned helpfulness of rich Jews of Europe.

Palestine has long been part of the Ottoman Empire. The Zionists have had no other thought than that it should remain so, with some form of autonomy of its own. The Ottoman Empire is now at war with the allies of the Triple Entente. It has lost most of its hold on Europe, and its hold on Asia is most precarious. In its possible break-up, Palestine is likely to have a change of masters. French financial interests are dominant in Syria, and German in Anatolia to the north and toward Mesopotamia in the east. It may be that Palestine may become a free State under some sort of European protection.

But in all this, the Jews of Palestine, whether natives or Zionists, are wholly helpless. They are part of the Turkish population, presumably subject to military duty.

Meanwhile these prosperous colonies are suffering most seriously. The trade in oranges and other fruits sent out from Jaffa to the Winter hotels along the Mediterranean has come to an end. The oranges rot on the trees. The steamers no longer touch at Jaffa or Beirut. The tourist current due in April has ceased to flow. The people have no source of income and must fall back on their fellows and friends in America and Europe. They are involved in a hideous war in which their only part is to suffer. They are silent, but those who know them appeal to the generous people of this nation at once for sympathy for their ideals and for practical help in this unforeseen and overwhelming stress and disaster.

THE OUTLOOK.

The Atheist.

There is no God; who tells me that this span
Of petty pain and pleasure is controlled
By other than the whim-led will of man,
He must be blind or fool. I cannot hold
Your dreamer's notion of a guiding hand;
There is no God whom I can understand.

The Agnostic.

I do not know; there may be One above
Who sees the strange enigma of our life
And wisely holds its key,—perhaps in love,—
Who overrules our struggle, knows our strife;
But it is all conjecture still, to me;
I will believe when I can clearly see.

The Christian.

I know whom I believe. The questions rise,—
The problems are not few,—but I have seen
The vision far transcending all surmise,—
A love that plans, a strength on which I lean;
My Master rules, for faith has told me so.
I know Him whom I have believed—I know.

—Laura Roe Mills, in Sunday School Times.

Among the Churches.

Lincoln.—Rev. John Brereton, the former pastor, visited here Sunday, May 30, and spoke to a full house, baptizing nine children. The Sunday school is maintained by a few of the faithful.

San Mateo.—May has been a busy month for this church. The Ladies' Missionary Society was entertained by Miss Anna Dickie at her home when Mrs. J. H. Williams of Palo Alto gave a very interesting talk on missions. Children's Day was observed on the fourth Sunday evening. The program rendered was the one published by the C. S. S. and P. S. The Sunday School picknicked at the Crystal Spring's Lakes. One hundred parents and scholars were in attendance. Calvary Presbyterian church choir of San Francisco gave a concert which netted $100, which sum was applied on the street debt. Last Sunday evening Mr. George Dickie gave a most helpful and instructive address entitled "Spiritual Lessons Derived from the Exposition."

Weaverville.—Plans are on foot to improve the auditorium of the church. To enlarge the seating capacity, to put in a choir loft, install a new organ, redecorate the walls and give artistic finish to the windows. New hymn books for the church and new song books for the Sunday school have been purchased. Through the efforts of the young people nearly one hundred dollars have been raised for this purpose. The pastor, J. Morgan Lewis, is giving a series of addresses to his morning congregation on the "Sermon on the Mount and Its Relation to Modern Problems." To his evening congregation he is giving a series of addresses on the "Bible and Its Relation to History, Literature and Personality." Both services are well attended.

Auburn.—Rev. G. H. DeKay of Berkeley says he does not have to buy sermons to keep going, although he is a very busy man with other interests. He has been supplying the church at Auburn for the last six months, during which time he has brought forth things both old and new. A recent course on "Modern Theology and Christian Life" has been very interesting and highly approved. A sermon on "Some Changed Theological Views" gave one visiting old gentleman from the East what he declared to be the most enjoyable hour he ever spent in church, while another visitor sent a request for a copy of the sermon. Another on "The Place of Christ in Modern Thought" also called forth requests for copies of the notes from which it was given. Mr. DeKay has also preached on "The Destroyed Bible," and has announed one on "The Lost Sabbath." The church is looking forward with much interest to the comnig of Rev. Grant L. Schaeffer, September 1st.

NOTES AND PERSONALS.

The Rev. H. K. Booth and Mrs. Booth of Long Beach are spending the month of June in the San Francsico bay region.

The Rev. S. C. Patterson of Berkeley and the Rev. L. B. Briggs of Santa Cruz exchange pulpits and homes for the next two weeks.

The Rev. C. E. Mears of Alameda will spend his vacacation in Southern California, going thither soon after the middle of this month.

Next Monday the Rev. Mr. Preston of Petaluma will speak at the meeting of the ministers of San Francisco and vicinity on "The Condition of the Church."

More than 1500 persons listened to the lecturette by Dr. Aked last Tuesday evening on the European situation and war in general. The resignation of Secretary Bryan, which was announced that afternoon, indicated that there might be something thrilling in Dr. Aked's utterances and there was much expectancy. Mr. Bryan's action was heartily commended by Dr. Aked. He read a telegram which he had sent in the early evening to Bryan congratulating him in that he had let his conscience guide him rather than desire for place and popularity. At the close of the service some one moved that the audience telegraph an endorsement of Dr. Aked's telegram. This was ordered by only a few dissenting votes. It was moved also, and carried by a unanimous vote of the fifteen hundred persons present, that a telegram be sent to President Wilson expressing the hope that he might be so guided that the United States would not be drawn into the war. Dr. Aked spoke in an impassioned manner for nearly an hour and a half, and there were many rounds of applause. He flayed the warring nations alike, declaring that the conflict had come from the lack of human wisdom and human goodness all around. There were many graphic illustrations showing how war makes people actually idiotic. They who are urging the United States to prepare for war in order to have peace were confronted with the questions, Has England's mighty fleet kept her out of war? Has Germany's large army kept her out?

THE WOMAN'S CONGRESS OF MISSIONS.

The attendance is large at the congress and there is great interest in all the addresses and studies. It will undoubtedly prove of much inspiration and of fruitful results to the great cause of Missions.

The congress will close on Sunday evening, when an address will be given by Bishop Hughes on "The Relation of America to World Peace;" and one by Mrs. W. A. Montgomery on "Foreign Missions and World Peace."

Saturday evening promises to draw a large attendance, for at that time Mrs. Mary Church Terrell will speak on "The Progress and the Problem of the Colored Woman."

OUR NEW MISSIONARY AT LIKELY.

Rev. and Mrs. Thos. H. Dodd are now located at Likely, in Modoc County, giving half their time to the church under the care of the Northern California Home Missionary Society and half their time to work for Indians under the American Missionary Association. The Indians at Likely have a fine government school building with a day school, in charge of two consecrated Christian women. Mr. Dodd holds services in the school building and reports that there

has been an average attendance of over fifty out of a total Indian population in that section of about eighty. He wants very much to supplement his preaching by Bible picture charts illustrating the parables of the New Testament and the stories of the Old. The primary lesson charts which have been used in the Sunday schools of our churches could be used to very good advantage among the Indian.s Not only will they be hung in the school room and used as texts for simple talks on the gospel, but the separate charts will be pasted up on the walls in the Indian homes and be a constant reminder of the spirit of the gospel. Will Sunday school superintendents and teachers pack up the old picture rolls and mail them direct to Mr. Dodd? He will be able to use large numbers of them.

FIRST CONGREGATIONAL CHURCH OF PASADENA.

The communion service last Sunday morning was most impressive, when twenty-nine persons were received into membership, twenty of these on confession, men and women in middle life and beyond coming with little children to acknowledge their faith in Christ. One entire family of four received baptism among others.

In the afternoon the pastor preached the baccalaureate sermon to the High School graduating class, and this too was a service made particularly impressive by the fact that only three weeks ago the class had gathered at the church for the funeral service of one of their number, a member of this church, who had been suddenly taken ill at school and lived only a few moments after reaching home.

On Wednesday evening the Young Men's Bible Class had charge of the service, giving an illustrated program on Christian work among the students of China, one of whom the class is supporting.

A most happy occasion for the whole church recently was the celebrating of the twenty-fifth wedding anniversary of Dr. and Mrs. Fox. The affair was a complete surprise to the pair, who supposed, until Mrs. Fox was presented with a beautiful bridal bouquet, that they were attending an ordinary church social. What was their amazement later, when the room was darkened and photos of both from childhood up, surreptitiously borrowed from a member of the family, were thrown upon the screen, accompanied by appropriate quotations or original sentiments. This feature over, they were conducted to the music of Lohengrin's wedding march, to a floral canopy where they were presented with a tray of silver, and after several appropriate selections by the church quartet, they were finally led down a path outlined by garlands of roses and ferns borne by white-robed little maids, to the "bride's table" for refreshments, accompanied by a tiny flower girl, while an impromptu shower of rose petals from the gallery completed the pretty picture.

The lines given at the close of the series of photos show to some extent the esteem in which Dr. and Mrs. Fox are held by their friends in Pasadena, both in the church and outside.

"And here we pause, as in some pleasant dell
The pilgrim lingers and reviews the path
By which he came to this fair shaded spot
And sings again the blessings of the way.
Here, under smiling skies, 'mid rare perfume
Of blossoms sweet, emblem of sweeter boon
Of loving hearts and friendship's golden tie,—
These faces to us all grown dear—how dear!—
Look out upon the days to come, trustful and unafraid;
Prepared to glorify the path ahead
With ministries as rich as mark the path behind.
And like the orange-tree, whose golden fruit
Ripens along with blossoms honey-sweet,
So may their lives bear all the way along
Both promise and fulfillment, flower and fruit:—
Fruitage of gladdened lives about them, and their own
Made ever finer and more strong in Christian grace;
Blossoms of hope and joy, still budding to the end,
To come to fruitage in eternity.
And all the path ahead
May loving hearts surround them, breathing back
The blessings they are strewing wide today."

SOUTHERN CALIFORNIA BUDGET OF NEWS AND COMMENT.

San Bernadino's New Church.

Plans have been completed for the immediate erection of a splendid new house of worship to be built by the First Congregational Church of San Bernardino. Members of that church are congratulating themselves that all but about $9,000 of the $35,000 or more required for the carrying out of the project has been paid in, or definitely pledged. The church, patio, arcade and dome will all suggest the old mission types, as well as the plastered walls and the red clay tiled roof. There will be a court, made cool and green with trees and shrubs and flowers. The main auditorium will have a seating capacity of 600, and a pleasant feature will be the arrangement of the Sunday School rooms around the patio. Special provision will be made for the social activities of the congregation, a room fifty feet square being set aside for church and neighborhood gatherings. This room will have a stage and will be equipped for motion-picture exhibits. In the basement will be a large banquet room and kitchen. The success of the enterprise is largely due to the efforts of the pastor, Rev. Henry B. Mowbray, who, though a comparatively recent comer to San Bernardino has proved himself an indefatigable worker and has been ably assisted by committees. The first big step totoward the consummation of plans was the sale of the present site of the church property to the government for the proposed new Federal building. The new church will be located farther up town at Ninth and E streets.

The Beaches In Los Angeles.

Rev, and Mrs. Frederick P. Beach of Foochow, China, spoke from the pulpit of the First Congregational Church in Los Angeles last evening to an audience intensely interested in their description of the awakening of that great empire. They arrived in San Francisco on the Mongolia last week and proceeded at once to Los Angeles. Mrs. Beach is a member of the distinguished Ward family of Boston. Her father, the late Langdon Ward, was for thirty-five years treasurer of the American Board and several of his eight children have been prominently identified with mission work. Mrs. Beach was a missionary in China at the time of her marriage a few years ago and this furlough home marks her Sabbatical year in mission work there. Her sister, Miss Mary Ward, is a missionary in the heart of Turkey and her brother, Dr. Edwin St. John Ward, is a surgeon in the Protestant Syrian College in Beirut. The Turkish government has recently requested him to head a

Red Cross expedition to Suez. Another brother, Dr. Mark Ward, is now in Boston ready to sail for Turkey as soon as conditions will permit. It was the intention of the Wards to have a family reunion at the old homestead in Medford, Mass., this summer but, in common with many other plans, this too has fallen through on account of the great war that is convulsing all Europe.

The Beaches will remain in Los Angeles a couple of weeks and then will proceed East, stopping for a month at Mr. Beach's old home in Michigan, before going to New England. Next Thursday Mrs. Beach will give an address at the all-day meeting of the women of First Church, Los Angeles.

The Children's Sermon.

We've doubtless heard the story about the little girl who went to church and, when her mother asked her what the text was replied confidently "You'll get your quilt all right". Completely puzzled the mother finally resorted to the preacher himself for a solution of the mystery and asked him what the text was. "I will send you a comforter" was the reply.

In childlike, literal fashion the little girl had translated it to suit her own understanding. The children of our First Congregational Church run no such risk as this for they have a sermon to themselves every Sunday morning, told in story form just previous to the sermon to the grown-ups. Most ministers, I imagine, have the habit of sitting in the study Saturday writing the sermon for next day. Not so, Dr. William Horace Day. He is out in the open, drawing inspiration from God's great world of nature. This athletic young minister likes nothing better than to take a "hike" on Saturday among the foothills and mountains adjacent to Los Angeles. With a troop of boys at his heels he delights to penetrate the canyons and climb the heights, and many a graphic illustration he draws from these walks and talks.

Last Sunday morning in his story to the children he gave a talk that appealed to children of a larger growth as well as the boys and girls. Placing before them a big bunch of greasewood with a tangle of the gorgeous Golden Thread clinging to it, he made a telling moral lesson from this parasitic plant that throws its tendrils around other shrubs, drawing from them all their life and vitality and causing them to eventually shrivel up and die. He admonished the little folks not to be like this golden thread plant that sponges and absorbs constantly and is like lazy, shiftless people who are utterly dependent on others.

Next Sunday evening Dr. Gardner, chaplain of Stanford University, will speak at First Church concerning the religious culture of the University.

Next Monday evening, the Men's Brotherhood will hold its closing dinner before the summer. It will be "Ladies' Night" with an old-fashioned chicken-pie dinner and a choice program of college songs and speeches. That the women of the church will take advantage of this opportunity goes without saying.

Here's to the Girl Editor!

For the first time in the history of Pomona College, Student Life, the newspaper published by the students, has honored itself by electing a woman—Miss Katherine V. Sinks—editor-in-chief—and here's guessing she will hold down the job—at least as well as a man. The new editor has worked her way up from the bottom rung of the journalistic ladder and was one of the sub-editors this year. The retiring editor, Courtenay S. Overin, who graduates this year, in his farewell editorial pays high tribute to the ability of Miss Sinks who, with her staff assumed management of the college newspaper last week.

Pomona College Gets Another Gift.

When President Blaisdell of Pomona College arrived home for his eastern trip last week he found awaiting him a telegram notifying him that the General Education Board, representing John D. Rockefeller, has again seen fit to make Pomona College the recipient of a donation of $100,000. This is the second largest gift which the Board has made to Pomona, the other being the $150,000 towards the million dollar campaign which has just closed.

Los Angeles, June 7. SYDNEY FORD.

POMONA.

On Sunday, May 30, the Rev. Albert P. Davis terminated his pastorate of five years with Pilgrim Congregational Church, Pomona, his resignation having been presented some three months previous to the close of the pastorate. At the earnest request of the church he remained and carried forward the work until the first of June. The pastorate of Mr. Davis has been marked by remarkable growth in many ways, notably in the erection of the noble edifice, costing over $100,000, which, with the fine equipment, gives Pilgrim Church a place among the best equipped churches in Southern California.

On the evening of June 3 a farewell reception was held in Pilgrim House for Mr. and Mrs. Davis. With the seats removed the auditorium of Pilgrim House was transformed into a bower of beauty, reminding many people of the scene in the same room three years ago when the bachelor pastor became a Benedict, President Blaisdell, of Pomona College, pronouncing the words of the ceremony by which one of the choice young women of Pilgrim Church became the pastor's wife. At the farewell reception last Thursday night President Blaisdell again stood at the front, this time to pay a glowing tribute to the service of Pastor Davis which had helped to forge new links in the strong chain which binds Pilgrim Church to Pomona College. Words of hearty appreciation were also spoken by representative workers in the Sunday School, the Woman's Missionary Union, the Boys' Brigade and other departments of the church work, and several appropriate gifts were presented to Mr. and Mrs. Davis as tokens of appreciation of their helpful service. Dr. W. F. Harper, pastor of the First Baptist church, and Dean of the Ministerial Union of Pomona, in a hearty little speech, commended the retiring pastor of Pilgrim for his fidelity to the general religious and civic interests of the community, as manifested in his record of the past five years. "We knew that he would always be found actively interested in the best things," said Dr. Harper. Not less than three hundred people were present at this reception.

During the summer the pulpit of Pilgrim Church will be supplied by various ministers. Rev. W. N. Burr, a member of Pilgrim Church, preached on the first Sunday after the close of the pastorate of Mr. Davis—June 6—on the evening of which day the choir, assisted by several singers from Pomona College sang a number of selections from Mendelssohn's "Elijah."

WASHINGTON.

Inland Empire Notes.

Rev. S. A. Long, recently of St. John, Wash., has begun work with the Orchard prairie and Pleasant prairie churches. He has received a hearty welcome from the churches and there are already indications of coming prosperity.

Rev. A. P. Ames has returned to his work at Cheney

much improved in health, and the congregations continue to grow.

We are enjoying the genial presence of Rev. H. H. Wikoff, of the Church Building Society these days. He is to be in this region for about two weeks, and will occupy as many pulpits as time will permit.

Superintendent Scudder spent last Sunday in and around Spokane, preaching at Trent, Millwood and Lincoln Heights.

We all regret the extended absence of Associate Superintendent Knodell, but hope and pray that the medical treatment of the Portland physicians will prove successful, and that he will be able to resume his labors in the near future.

Our friend and co-worker, Rev. B. C. Preston of Petaluma, Cal., spent a week among old friends here and other places in the vicinity recently. He preached the baccalaureate sermon to the Odessa High School graduates, and according to his custom, banqueted his friends before he left. I regret not to have been able to meet him and enjoy his hospitality. I wish him all joy and prosperity.

Spokane, Wash., June 3, '15. J. EDWARDS.

SEATTLE CONGREGATIONAL CHURCH EXTENSION SOCIETY.

At a meeting held in Plymouth Church, Seattle, on the 24th of May the completion of ten years of service by the Rev. Clarence R. Gale as superintendent of the Congregational Church Extension Society of Seattle was celebrated.

Different speakers spoke of Mr. Gale's successful administration. The Rev. H. C. Mason referred to him as follows:

"Our Ford—he's small, but he gets there every time."

"A Miracle Play" which had been announced turned out to be a popular subscription which wiped out an indebtedness of $700.

During the evening the following historical survey was made:

Ten years ago Alki was a Mission Sunday School of 40 members, meeting in a portable school house. Today Alki is a well organized church; with lot and building costing $2,500, paid for; Sunday School of 125; energetic women's society and a bunch of men who are doing things. At the January, 1915, Communion 22 united with this church.

Ten years ago Fairmount Mission summered and wintered in a tent. Today Fairmount is a church of 75 members; with building and lot costing $2,000, paid for; Sunday School of 150; men's club and women's societies. Last year in the Efficiency Campaign the Conference Team gave Fairmount first prize for efficiency. Church, yoked with Alki, is self-supporting.

Ten years ago Fauntleroy was "wild and woolly." Today Fauntleroy has a model church plant; attractive auditroium, cozy dining room with open fireplace; splendid gymnasium, costing $2,000, and a parsonage "within sight." Church is self-supporting and has aided itself to an unusual extent.

Ten years ago Bayview (Youngstown) was a Mission Sunday School, meeting in a tent with four saloons within a stone's throw. Today the saloons are gone, while the mission has grown into a church, with lot and building, costing $2,000, paid for. A week ago 116 were present at Sunday School. A fine and capable bunch of young people here!

Ten years ago Beacon Hill Church, just organized, dwelt in a shabby little shack. Today the church dwells in a commodious building with up-to-date equipment, the plant, with lot, costing $11,000, nearly paid for; Sunday School of 200; Christian Endeavor, women's aid and missionary societies. The church is aiming at self-support in 1916.

Ten years ago Prospect was merely a prospect. Today Prospect is a well organized church of a hundred members; with a plant costing $6,000, paid for; Sunday School of 200; men's club, women's circle, women's missionary society. The church has been self-supporting from the first, and gives generously for benevolences.

Ten years ago Keystone was a union mission meeting in cramped and inconvenient quarters. Today Keystone church has a membership of 150; with a modern well equipped building, costing, with lot, $11,000, nearly provided for by pledges; Sunday School of 240; Men's Club and Women's Societies. Church is self-supporting.

Ten years ago we had of our order in Seattle one church among foreign speaking peoples. Today we have four—the German, with a $12,000 plant, paid for; the Japanese, Finnish and Norwegian, all eagerly aggressive in the work among their people.

There are others—some of them struggling missions. Who knows but ten years hence some of these missions now being aided by the Church Extension Society may have as interesting a tale to tell as any of the above?

For The Children.

BIG AND LITTLE.

Mamma Dawson's face was rather sober as she took the silver crumb-brush and tray and brushed the tablecloth at Tommy's place. Certainly this part of the tablecloth looked very different from the rest of the white, shining, damask surface; a dab of butter had made a grease-spot; there was a red stain from raspberry sauce, a pink one where Tommy had spilt his tomato soap, and a yellow streak from poached eggs.

Mamma unfolded a freshly launched napkin and laid it over the unsightly stains.

"Really, my dear son, you ought to be more careful," she said in a tone of gentle reproof. "This table-cloth was put on only yesterday noon, and I didn't want to use another until Sunday. Maybe, if you had to wash and iron a table-cloth, you would realize how much time and work it takes. Besides that, your careless, untidy ways are becoming a habit. You will soon be eight years old. Surely you do not need a tray and bib like a little baby! I think it is time you have correct table manners."

"Yes'm. I s'pose so," Tommy said meekly, and hung his head. But down in his heart he was saying to himself, "Mother's too awfully particular. When a fellow is in a big hurry to go to a ball game, or is afraid he'll be late for school, or is very hungry, he hasn't time to be so careful about manners. It's all very well for ladies like mother, or high school girls like sister Lucy, but boys and men can't bother with so much fussing; they've got more 'portant things to think about. And I just guess"—but what Tommy "guessed" will never be known, for at that moment a military band struck up in the street outside, and there was a lot of shouting and hurrahing. Captain B——, one of the brave men who had been in the Spanish war, had come to visit the town, which was his birthplace, and all his old friends were proud to entertain him.

Now, it so happened that he had been a schoolmate of Papa Dawson, and the latter presently telephoned to Mamma Dawson that he was going to bring the hero up to tea that very afternoon. Whereupon the good lady had to get

out a clean table-cloth after all, which Tommy thought was a very unnecessary thing to do, for, as he said to himself, "Splendid big soldiers and sailors don't notice trifles. They have to eat everywhere and anyhow in times of battles and storms, and I'll bet a cooky that Captain B——'s manners aren't a bit better than mine. Of course he couldn't be bothered with such things."

But my! the were! Tommy himself couldn't help acknowledging that. The captain, handsome and ruddyfaced, sat at the table in an erect, dignified, and graceful attitude; he didn't loll back in his chair; he didn't put his elbows on the table nor hit anybody with them when he cut up his meat; he was very polite in seeing that all the things near him were passed. Moreover, he ate his soup from the side of his spoon, noiselessly. Tommy made particular note of this fact, for he remembered how mamma disliked having folks put the point of the spoon "half-way down the throat." And the hero ate things with his fork—that is, the things that ought to be eaten with a fork. His plate wasn't "messy-looking" at any time, yet he didn't make any sound scraping the last bite off his plate or side-dishes, and he didn't make a single stain on the table-cloth.

"His manners are just as nice as a real lady's," Tommy couldn't help saying admiringly to his mother after their guest had departed.

"Well, what do you think about it?" Mamma Dawson inquired.

"I—I think that even a big man believes that it's worth while to be careful about little things!" was Tommy's emphatic reply.—Our Little Ones.

THE OLDER FOLKS.

William Norris Burr.

God's blessing on the older folks!
  Youth is not all of life,
Nor mid-age, though the arms be strong
  To meet the daily strife.
There's living yet for older folks—
  Fine, loving work to do,
Faint hears to cheer, uncertain feet
  To guide in pathways true.

God's blessing on the older folks!
  The veterans who have spent
Their strength on life's stern battle-fields,
  And walked the generous length
Of years in splendid loyalty
  To that which seemed the right,
Undaunted by fond hopes deferred,
  Nor by the foeman's might.

God's blessing on the older folks!
  Sometimes the teardrops start
When, looking backward, old-time joys
  Come tugging at the heart.
But age has compensations and
  Its own peculiar bliss:
Peace presses on the aged brow
  Its softest, tenderest kiss!

God's blessing on the older folks!
  Who, looking forward, see
The larger life not far ahead,
  Clear of all mystery.
Come, winds of heaven, while earnest souls
  Are bowed in earnest prayer,
Search out the older hearts, and drop
  Thy benedictions there!

GENESIS AND EVOLUTION.

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